

I am the good Shepherd.
John 10:11

The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd giveth
his life for the sheep.
John 10:11

Haugen, Rev. A. K.
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16th. Sunday after Trinity.

THE CHRISTIAN LIFE

Epistle: Phil. 1:20-26.

"For me to live is Christ" - Phil. 1:21.

Paul, you had wonderful opportunities. You, who sat at the feet of that great Jewish teacher, Gamaliel, and you who were so well educated in the Greek learning, you could have gained fame as a teacher or philosopher. You could have become rich and lived a life of luxury and ease. You could have had a cosy and carefree life in a home sheltered from the troubles of the world; or if you had chosen, you could have been at the right hand of kings shaping the destiny of nations. Paul, did you not make a mistake when you followed the lowly Nazarene? Look at what your Christian life has brought you: suffering, persecution, shipwreck, and now imprisonment—and perhaps death is next on the program. Do you not regret that you have thrown away so promising a life?

To us comes the answer from that prisoner in Rome in the key verse of his epistle to the Philippians, that letter of Christian joy and experience, "For me to live is Christ, and to die is gain." No, it was not a regretful, disillusioned moper who wrote these words, but a Christian optimist reaching for still greater things ahead: "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always so now also Christ shall be magnified in my body, whether it be by life, or by death" (v.20).

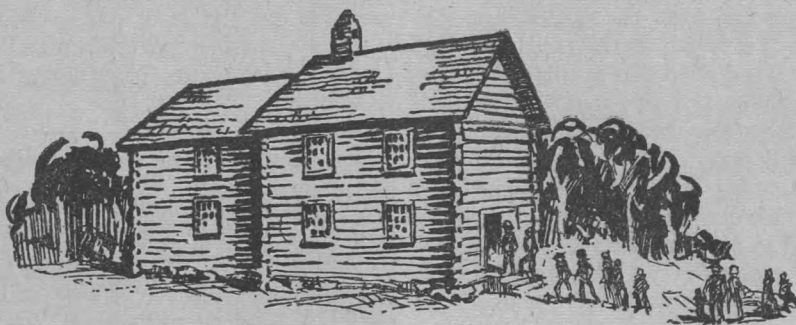
Both life and death held treasures for Paul. Had it been up to him, he would scarcely have known which to choose. "For I am in a strait betwixt two having a desire to depart, and to be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you" (v.23-24). "To die is gain" for that would mean "to be with Christ," away from the sin and suffering of this world. But if he lived he could witness for Christ. Even imprisonment had not silenced his witness but had sent it echoing and re-echoing through that capital of the ancient world and even through the palace and the household of Caesar, unto the furthering of the Gospel (1:17; 4:22). And the Christians on the remotest mission fields he reached with his letters. For all this he rejoiced. Serving the Lord with gladness he stood ready to magnify Christ whether by life or by death.

"For me to live is Christ." Why can't we say that? Because something else has Christ's place in our lives. We would have to say, "For me to live is pleasure, or money, or knowledge, or friends, or ease, etc." And at the centre of our life is our own big sinful self. Do we wonder that that life does not satisfy? Do we wonder why we shrivel up into hard and unsympathetic beings untouched by the troubles of our neighbors, yet souring within ourselves? Do we wonder why life has no zest and death is a terror? Friends, we have missed life because we never sought it where it was alone to be found—in Christ. Let the witness of Paul and of all true Christian experience teach us: "For me to live is Christ."

Life begins with Christ. It begins when the truth of God's holy Law cracks open the hard shell of our pride and self-righteousness so that the sunshine of His grace can shine into our inner darkness. It begins with a broken and a contrite heart, the cry of mercy from us, the answer of forgiveness, cleansing and rebirth from Him.

Life must continue with Him, in a crucifying of sin and self. When we can say with Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me" (Gal. 2:20), we shall likewise experience, "For me to live is Christ." Amen.

—A. K. H.



The Old Muskego Church (1843).

THANKSGIVING

Thanksgiving is a Christian virtue, the fitting response of the believer's heart to the blessings received from God.

Unless a man is in some sense a believer in God he will not bother to say "thank you" to Him. That is self-evident. But even they who do believe in God need to be reminded of their blessings from Him, and to be admonished, "be ye thankful", and "in everything give thanks." We so easily forget the goodness of the Lord. We so often act the part of thoughtless or of ungrateful children. We accept the favors of the heavenly Father as if they were ours by right: if they are withheld, we grumble and complain; if they are showered upon us, we rejoice in the gift and ignore the Giver. Especially is this true of the temporal blessings of God. With respect to these the Word of the Lord through His servant Hosea holds true of many today: "According to their pasture, so were they filled; they were filled, and their heart was exalted: therefore have they forgotten Me". It seems even that some who shout exultantly with Paul, "Blessed be the God

and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ" are nevertheless stingy when it comes to thanking this loving Father with something more substantial than words. Need we say to one another, Christian brethren, that "these things ought not so to be?" Thanksgiving should be one of the first, as it is one of the finest, fruits of the Christian life. It should show itself not only in words but in deeds. It will do this if we really let the Holy Spirit show us how dependent we are on God for every good gift. True thanksgiving is learned in the school of the Spirit. The psalmist expressed well what should be the experience of every believer in Christ when he said,

"The Lord is my strength and my shield;

My heart hath trusted in him, and I am helped:

Therefore my heart greatly rejoiceth;
And with my song will I praise him."

May that be our experience too! But let the song be the song of your whole life and not only of your lips.

—J. P. Milton.

MY VICTORY GARDEN

"Ye are God's husbandry"

(1 Cor. 3:9.)

Here the Bible tells me that Christians are the Lord's garden or orchard. That makes me ask whether God can say that I am a victory garden, or just a disappointing patch of weeds. Harvest time is here. Some crops have been harvested, others are still in the field. This year we are told that a rich harvest is needed as never before. I wonder if God does not feel that way, too, about His field this summer. If anyone in His household has to go hungry, on short rations, undernourished, deprived of spiritual vitamins this fall, will that be because my garden was not a victory but a crop failure?

What has the Owner of the garden done that He may fairly expect a crop?

He planted it early, but not too early. The seed was selected carefully to fit the season and the soil. First He reached me with holy implements whereby living seed, yes, even eternal life itself was conveyed to my soul. Ordinary garden tools would be useless in this garden, but His implements were made exactly to give the germ of life and the grace of growth to my spirit. So the very beginning of the beginnings was good. God had the means and He used them. I was made a child of God through faith in Christ Jesus. Yes, through faith, of course, there is no other way. To be sure that faith was not based on knowledge. It did not need to be that because saving faith is a matter of the heart, we read in Rom. 10:10. It was not a matter of understanding or of the intellect. Furthermore, saving faith is not something that I learned or acquired by my own effort. It was given to me.

Surely a gift could be given to me when I was a babe even if I was not aware of it. When I grew older I could begin to make use of the gift and to appreciate it. But in the meantime the gift was mine if parents or other friends gave it to me. So I thank God that He reached down to me

personally to give me faith, and thus to make me His child. But how? The word of God I have in mind does not only say how, but also when He did this. You see when I said a moment ago that I was made a "child of God through faith in Christ Jesus", I quoted God's word. It is Gal. 3:26. But the next verse follows; it belongs to the same statement, and there I read: "For as many of you as were baptized into Christ have put on Christ." So that was how the Lord began the work of grace in the garden of my soul.

Many things can happen to a garden from earliest spring and on until harvest time. Much work must be done. Additional seeds and plants must be planted as the season progresses. That, too, was done in my garden. The Lord of the harvest has laborers. They cannot convey life. He alone can do that. But His workmen can plant seed wherein is life. They can cultivate and water the soil and pull out the weeds. They can even shelter the plant on too cold nights or in too hot days. And they can keep cutworms and other killers away from the tender plants. All this, and more, was done to the garden of my soul. The Word was planted, again and again. The plant-life was sheltered and cared for. When hail-storms had ruined most of the planting, every effort was made to revive what was left. And it was revived. It was given a new opportunity to bring forth the harvest originally looked for. O, the prospects could never more be quite what had been possible had not the garden suffered such a set-back in the best time of the growing season! The Owner of the garden might well have said at that time what He says in Isa. 5:4-6. But He didn't let it dry up completely nor did He plow it under. The plants were cut back heavily, the roots were nourished, the soil stirred and mulched.

But lest I get lost in sad regrets over what "might have been," let me forget the things which are behind, and stretch forward to the things which are before me. Tomorrow is still the future.

"I look not back; God knows the fruitless efforts,
The wasted hours, the sinning, the regrets.
I leave them all with Him who blots the record,
And graciously forgives, and then forgets."

Now my Saviour expects of me that I press on toward the goal of the high calling of God in Christ Jesus. That phrase: "the high calling of God" brings to mind another garden. In fact, it is so large that it is a field. It is a planting of greater acreage than any truck farmer ever owned. It is beyond compare even with the vast estates cultivated by all the largest American canneries put together. "The field is the world."

Has this anything to do with that little plot, the garden of my soul? Yes, if my garden is not going to be a complete failure I am to heed "the high calling of God." That calling is to "work out," that is, cultivate, my own salvation carefully and conscientiously. But the calling is not fulfilled at that. The owner of the garden is also concerned about the larger field. The calling is global.

To be sure, there is a good deal of the field under cultivation now, but even more acres are untouched. And what is almost worse, large areas that formerly were planted and cultivated and had yielded a harvest for centuries past, are now ruined. Weeds of war and hatred and murder have almost choked to death the grape vines, and the fruit trees have been left to the mercy of insects and drought. It is self-evident that wherever the field is in such conditions there will be a crop failure. Men will starve there unless I do what I can here to produce a real harvest. So it is incumbent upon me and my fellow gardeners who live in the sheltered and favored areas to share our garden products with others.

The Lord of the harvest has not a lend-lease program. He said to his men once, "Give ye them to eat." That is still His program. He does not want His workmen to be spiritual isolationists. Where evil has brought desolation we are to go and replant the land and repair the hedges and storehouses. The objective must be to restore and to build up, to bind up and to heal.

The greatest part of the field has never been plowed or planted. It has been lying fallow century after century. Tiny plots have been spaded up here and there, just enough to show that the land would yield richly if it were prepared properly and planted with care. It would make mankind strong in Christ and rich in brotherly love if those vast untouched territories were planted to gardens of spiritual victory. Acre would be added to acre. Life-sustaining food would be plentiful. The surplus of each garden, big or little, would be sent to others, for them to feed on or to transplant in ever wider areas until "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." "O Zion, haste, thy mission high fulfilling, to tell to all the world that God is love." If every Christian in America alone will realize that the Lord expects his life to be fruitful enough to afford a surplus there would be bread enough and to spare for all.

And so I wonder again. What will the harvest be? Will my garden be of any real value at all to the Owner? Many storms have broken down much of the garden. Much has been ruined by the worms of worldliness and the caterpillars of care. Where there might have been a hundredfold return there will hardly be thirtyfold. Still the victory garden shall not be a flat failure. It shall add a little to victory of the Owner's campaign. For in spite of all else, He never fails, and He is the victory, the very life of the garden. Thanks be to God which giveth us the victory through our Lord Jesus Christ. HJS.

—(Bible Banner)

The SHEPHERD — HYRDEN

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The Bible Schools

The insert in this issue of the Shepherd brings information about the Saskatchewan Lutheran Bible Institute, and the Canadian Lutheran Bible Institute.

These schools fill a definite need in the life of our Church. In order that this be accomplished to the Glory of God the responsibility of prayer for the schools rests upon the members of the church.

Centennial Celebration and

Circuit Meeting, Camrose, Alta.

The Camrose Circuit is preparing for a Centennial Celebration, Sunday October 24th, at the Camrose Lutheran Church. The sessions will continue all day.

Amongst the speakers will be District President Dr. I. Iversen, Circuit President Rev. K. O. Kandal, Prof. G. Moi, Mr. Walker and others.

Prof. E. Marken will be in charge of the singing and the musical part of the services.

Monday and Tuesday, October 25—26 the Camrose Circuit Meeting will continue in Camrose.

Make preparations to be there! All are welcome!

K. O. Kandal, president.
S. J. Rude, secretary.

Edmonton Circuit will convene for a Centennial Celebration and Circuit Meeting, October 29—31, in Bardo Lutheran Church. The first session will be held on Friday evening October 29th. The Women's Missionary Federation, the Lutheran Daughters of the Reformation, and the Young People's Luther League will participate.

A. M. Vinge, president.
J. B. Stolee, secretary.

The Prince Albert Circuit will hold its fall meeting at Bich Hills Lutheran Church, Nov. 5—7. Text Rev. 3:1—6 introduced by Rev. J. T. Dahle. Mr. S. Fengstad preaches the opening sermon.

P. Lerseth, president.
J. A. Korshavn, secretary.

Rev. M. E. Arneson, Medicine Hat, Alta., has resigned from his charge and accepted call to Gully, Minnesota. Rev. Arneson will remain in his present charge until Christmas.

—I. I.

On Sunday, September 5, F/O and Mrs. C. A. Ronning were the guests of honour at a surprise party held in the classrooms of the Lutheran Church in Camrose. The occasion was the twenty-fifth anniversary of their wedding. F/O Ronning was visiting his family for a day or two upon his return from an official trip to the west coast.

The church was beautifully decorated with gorgeous flowers of all kinds and descriptions, huge crimson dahlias, delicate pastel-coloured gladioli, sweet peas, roses and lilies. In the midst of the profusion of flowers was a beautiful triple-tiered wedding cake flanked by tall white candles.

Friends from far and near filled the church to capacity. Rev. Solheim was Master of Ceremonies. A varied program of speeches and musical numbers was rendered. Georg Moi spoke on behalf of Cam-

rose Lutheran College, A. G. Lewis for the Board of Deacons, and E. F. Marken for the musical organizations of the College and the congeration. E. M. Bergh, Business Manager of the College and co-worker with Mr. Ronning for many years presented the guests of honour with a chest of silverware on behalf of the assembled friends.

During the evening it was mentioned that Mr. Ronning was particularly well fitted for the work he has done in church and school both by experience, education and inclination. Stress was laid upon his Christian upbringing in the home of his parents, Missionary and Mrs. H. N. Ronning. This has always stayed with him. It has been broadened and deepened by his experiences both in China and in Canada. His sympathies have always been with the unfortunate and oppressed.

Mr. Ronning in voicing his appreciation said that his endeavors had always had the same end in view, whether they took place within the church, the school or the state, namely a happier mankind. He expressed concern over the apparent fact that we are not ready for the peace. Much work remains to be done before we are ready to reap the fruits we may rightfully expect from a United Nations' victory.

After the program lunch was served, and Mr. and Mrs. Ronning were showered with congratulations. God's richest blessings were wished upon them on their further journey along life's way.

"God Be With You Till We Meet Again."

On July the twentieth Miss Olga Gutormson left Naieam for South Africa. On the same day the ship on which she had booked a passage left New York; but she had hopes to catch up with the slow boat somewhere between North and South America.

A new watch had been given to her by Dahilton Lutheran Church to replace the one she lost when the Zam äam went down; and Immanuel Lutheran Church intended to give her a new steamer trunk, and a big farewell party. All we needed was one days notice! Before she could leave Canada she had to have her passport and other credentials in order. Tuesday morning at nine. A.M. she told us that everything was ready and one hour later she was off on the train.

Only a few of us managed to get down to the train in time to say Good-By. The missionary was happy, because she was on her way again. In spite of the fact that she may never see her mother again! Three of her most loyal friends followed her on the way for about seventy miles. This is a good old Norwegian and also a Biblical custom. Such loyalty reminds us of Naomi, Orpah, and Ruth.

On her behalf I wish to thank all of you in Canada that have done so much to make life pleasant and restfull for her during her prolonged vacation. Sorry she could not accept all the invitations to present the message that was so dear to her heart.

Let us all pray that she may have a successful voyage, and then let us wait and see how the Lord answers our prayers.

Peter E. Nelson.

Ingeborg Nodeland

Ingeborg Nodeland was born Dec. 14, 1856 at Kristiansand, Norway. In 1889 she was married to Bernt O. Nodeland. In 1907 the family moved to Birch Hills, Saskatchewan. Mr. Nodeland died the following year and left Mrs. Nodeland, one son, and four daughters to mourn his departure.

Mrs. Nodeland has resided in the Saron district until her death on August 30th, 1943 at the age of 86 years, 8 months, and 16 days.

Funeral service was held on September 1st. Rev. P. Lerseth officiated. Rev. Ingebreton spoke in Norwegian. There was a large attendance.

She leaves to mourn her departure four daughters, Mrs. Hans Hagen, Mrs. Einar Haave, Mrs. Ole Njaa, Mrs. Tobias Berge and many grandchildren.

One of her last messages was that we shall meet in heaven. Blessed be her memory for "Blessed are the dead that die in the Lord."

Sunday Sept. 5th, 10 candidates were confirmed at the Vang Church. There was

a good attendance. An offering for the budget was lifted.

Bethel Congregation, Wetaskiwin

It is not often that four pastors take part in any ordinary service. Sunday August 22 at the evening service the following pastors took part, Mork, Eklund, Braa and Kandal.

Sunday Sept 12th and impressive service took place in Wetaskiwin. After the sermon by the local pastor five children were baptized and seventeen new members were received into the congregation. The attendance was very fine.

Kristelig alvor — ukristelig surhet

For kristne sømmer sig alvor, for vi har en alvorlig Gud. Derfor skal ogsaa troen kjendes paa et alvorlig hat til synden og en alvorlig kamp for et rent og hellig forhold til Gud og mennesker. Det sømmer sig mindst av alt for den kristne en "sleipet" og "tøvet" maate at omgaes folk paa. Kristne, som faar det op i gjøn og naraktighet alting, baade spøk og alvor, svekker sit eget aandelige liv og bringer alvorlig kristendom i miskredit.

Men hvor ofte har vi ikke været tilbøielige til at forveksle det kristne alvor med kulde og grættighet! Vi har i bedste mening troet, at det var Gud velbehagelig at gaa der høitidelige og sure. Kanske vi ogsaa likesom saa os leie og kjede paa alting og gav slengeord og fanteord fra os baade til gamle og unge. Vi trodde, at slik maatte de kristne være. Det sømmer sig for dem, som hadde faat øie paa syndens fordævelse hos sig selv og i hele verden. Man burde kunne se paa et menneske, at han var en troende, og det skulde netop vise sig i det kolde, mørke og sure.

Aa, hvor folk tok feil! Skal Guds børn være kolde, mørke og sure? De, som har faat fred med Gud, "idet deres hjerter er rensset fra en ond samvittighet". Nei, "gleder eder i Herren altid! Atter sier jeg — gleder eder!" sier Paulus. Er der noen som har grund til at være glade og til at se glade ut, saa er det dem, som har faat salvelse av den hellige. Skulde noen kunne merke paa et menneskes ansikt, at han var en kristen, saa maatte det netop være ved, at han hadde faat et lykkelig og glad utseende.

Jeg tviler heller ikke paa at det sure og grættne hos os gjør stor skade. Stakkars de mennesker, som skal være nødt til at omgaes saadanne troende! Det maa saa let skremme og støte bort fra Kristus. Det er akkurat som med en sur myr; den gir et landskap preg av kulde og uhygge. Folk vil ikke være der. De sure myrer i vore hjerter maa tappes ut, om vi skal ha Kristi sind. For Jesus var selv "den deiligste blandt menneskenes børn, livsalighet var utgydt paa hans leper."

La os be om Kristi kjærlighets ild, som kan fortære alt det stolte, kolde, sure og grættne hos os! Vi taler stundom om "elskelige kristne". Aa Gud, gjør alle dine børn til elskelige kristne!

(A. H. — Utvalgt.)

At bere frukt i taalmodighet

Av biskop Johan Lunde

Alt som vokser maa ha tilstrekkelig tid til at vokse i. Ellers blir det forvokset, det vil si veksten tar ulag, det blir ikke som det skal.

Dette gjelder da ogsaa den gode sæd Jesus saar i menneskehjertet. Guds rike kommer ikke fuldferdig derind, det begynner som et frø, livskraftig og spiredyktig, som saa begynner at gro og vokse. Gudsmennesket er ikke fuldkomment den dag Jesus Kristus faar plass i hjertet. Det skal bli fuldkomment, dyktig til al god gjerning. Det skal bli det ved at vokse. Og det tar tid.

Bli derfor ikke utaalmodig om du synes det gaar langsommere end du kunde ønske. Giv bare tid! La Jesus selv faa bestemme vekstens fart! Den fuldkomne frukt kommer, men først i sin tid, det vil si den tid som behøves til modningen.

Derfor heter det, at du skal bere frukt i taalmodighet. Vil du i taalmodighet ved egen makt og kunst paaskynde veksten, sinker du den bare eller blir forvokset eller faar veksten helt til at stanse, med andre ord, du blir ikke det fuldkomne Guds-menneske, som er dyktig til al god gjerning. Derfor giv tid, bli ikke utaalmodig!

GOLGATA

(Ved Johannes Daasvand)

Paa Golgata ser vi det verste ved mennesket og det beste ved Gud.

Golgata er utgangspunktet for alt sandt kristenliv. Her tilfredsstilles al vor trang som synder, som hellig og som tjener.

Som synder: Kristi blod frelser os. Som troende: hans død helliger os, og som tjener: hans lidelse inspirerer os.

1. Paa Golgata skedde forlikelse og forsoning.

"Og ved ham at forlike alle ting med sig, idet han gjorde fred ved hans korsets blod." Kol. 1, 20.

"En miskundelig og trofast yppersteprest til at gjøre soning for folkets synder." Hebr. 2, 17.

"Vi blev forlikte med Gud ved hans søns død, da vi var fiender!" Rom. 5, 10.

2. Golgata er renselsens sted.

Jesu Kristi Guds søns blod renser os fra al synd. 1 Joh. 1, 7.

— "Og som derfor da han hadde gjort renselse for vore synder satte sig ved majestæten høire haand i det høie." Heb. 1, 3.

"Der er kraft i Jesu blod at rense hvit som sne".

3. Paa Golgata blev forbandelsen borttat.

"Kristus kjøpte os fri fra lovens forbandelse, idet han blev en forbandelse for os; ti der er skrevet: "Forbandet er hver den som henger paa et træ." Gal. 3, 13.

4. Paa Golgata er den nye pakts naadestol.

"De blir retferdiggjorte uforskyldt av hans naade ved den forløsning som er i Kristus Jesus, hvem Gud stillet tilskue i hans blod som er naadestol ved troen." Rom 24, 25.

Naadestolen i den gamle pakt var møtestedet mellem synderen og Gud.

Paa Golgata vil Gud møte hver eneste synder, stor og liten — med tilgivelse og fred.

Har du møtt Gud ved naadestolen?

5. Golgata-verket er fuldbragt og skal ikke gjøres om igjen.

"Men har frembaaret et offer for syndere, og har derefter for alltid sat sig ved Guds høire haand. Ti med ett offer har han for alltid gjort dem fuldkomne som blir helliget." Heb. 10, 12—14.

Der kreves intet offer mer

for synd at slette ut.

Ti Jesu blod jo rundet er.

Vi blev forlikt med Gud.

Paa Golgata der er mit hvilested.

der ser jeg Jesu store kjærlighet.

Jeg ser den i de korsets dype saar,

hvorav min sjel daglig kraften faar.

Der har jeg daglig adgang til min Gud, ti alle ting med blodet slettet ut.

Der kan jeg stamme paa mit abbarop,

og rose mig av kjærlighetens haap.

Er du en Kristen?

En innflytelsesrik dame, hustru til en fremragende advokat, fortalte ved et bønnemøte følgende om sin omvendelse:

En aften kom min datter inn til mig og spurte:

"Mor, er du en kristen?"

"Nei, Fanny, det er jeg ikke."

Hun vendte sig straks og gikk ut, og i det samme hørte jeg henne si:

"Naar ikke mor er en kristen, saa bryr ikke jeg mig om aa være det heller."

Og jeg skal si dere, mine venner, at da stod jeg straks op og gav mitt hjerte til Jesus.

Den langsomme vekst er den sunde vekst. Overlat det til Herren selv at fullføre den gjerning han har begyndt i dig! Bruk i taalmodighet de naademidler han har git dig i ord og sakrament. Der er livets krefter virksomme. Set dit haap ganske til Guds naade, ver stille for ham og sagtmodig i din ferd. Ti av sig selv skal veksten ske. Du vet ikke hvordan, men det vet Herren, og han staar inde for at det skal ske. Saa kan vi vere tryg i Gud, frimodig og fortrøstningsfuld. Og over vekstens kamp og uro lyser det skjønne haap som ikke skal beskjæmmes, at du tilslut skal bli som den fuldmodne frukt. Og da stikker han straks sigden ut, fordi høsten er forhaanden.

Derfor, jeg sier det endnu engang, giv Gud god tid til sit arbeide, at Kristus i sandhet kan vinde skikkelse i dig.

SASKATCHEWAN LUTHERAN BIBLE INSTITUTE



Rev. G. G. EVENSON,
Dean of S.L.B.I.

The Saskatchewan Lutheran Bible Institute

The Saskatchewan Lutheran Bible Institute at Outlook, Saskatchewan opens its fifth school year on October 20. In the four years of its history God has manifestly blessed S.L.B.I. We are confident that he shall continue to do so this coming school year.

This year finds the school enlarging its course by the addition of a high school department. Grades X, XI and XII will be taught. Every year a number of students have stayed at the school dormitory while taking their work at the Outlook public high school. When it was proposed to the Board this Spring that the time was opportune for the addition of a high school department at the Bible Institute, the members approved of the suggestion.

The addition of a new department does not mean that less emphasis will now be placed on the Bible study department, nor that the ideals and standards of the school will be lowered. What was written in a bulletin in 1942 is still true:

"S.L.B.I. seeks to prepare young people to be good witnesses of the saving power of the Gospel. . . . We invite them to join with us in searching the riches of the Word of Truth, in order that they might be better able to reflect the sunshine of heaven in the darkness of this world."

The same bulletin further stated:

"It is the aim of our school to lead every student into a Christ-centred life, a life whose faith rests solidly on, and is rooted deeply in Scripture. There cannot be an assured faith, a victorious life, a blessed service apart from thorough Bible knowledge.

"It is likewise our purpose to prepare workers who are qualified to serve as Sunday School and Vacation Bible School teachers, as Luther League workers, as personal workers, and in whatever other capacities they can be of service in the Church. If the Church is to go forward it must have Bible-trained workers."

These standards still apply, and it shall be our earnest endeavor to fulfill them in the life of every student.

In keeping with the policy established at the inception of S.L.B.I. no tuition is charged to students in the Bible study course. However, as most public high schools have a tuition fee, the Board deemed it advisable to charge a tuition fee of three dollars per month for students in the high school department.

The fee charged all students for board and room is \$3.50 per week. Registration and medical fees are one dollar respectively each term.

Obviously the fees will not provide a sufficient income to finance the operation of S.L.B.I. Hence as before we trust that our gracious God will provide for our needs by the gifts of friends.

The staff of the school is headed as before by Rev. G. O. Evenson as principal. Assistant teachers in the Bible department for the fall term will be pastors J. R.

Groettum, Lars Knudson, K. A. Knutson, and C. J. Ostby. Instructors in the new high school department are Mr. G. Loken, Ryley, Alberta, and Miss T. Sylte, Kenaston, Saskatchewan. Mrs. G. Loken will serve as preceptress.

Every activity of the school is evaluated in the light of our purpose to exalt Christ in the life of each student. Whether in class and study periods, devotional gatherings, recreational activities, public programs, or personal conferences, it is our purpose to make a Christian impact. Of necessity the life of the students is disciplined, but not to the extent of chilling the spirit of Christian fellowship. In the past students have spoken of the warmth of that fellowship, and its attendant blessings.

It is planned that again this year a series of radio broadcasts will be sponsored by the school. However at this writing no definite announcement can be made.

The book store continues to fill orders for books and other supplies.

S.L.B.I. pleads for the continued intercession of its friends. Our Saviour promised, "If ye shall ask anything in my name, I will do it." Hence if you ask God to do so, our school will be richly blessed this coming school year.

—G. O. E.

The Scarlet Line

By Sarah Smith Reed

Joshua 2:21

My Bible is bound with a scarlet cord
That reaches from cover to cover.
It tells of the blood of the cross of Christ
And ties it all firmly together.

In shadow and symbol and type I find
Jehovah, the Christ, my Saviour;
In Pentateuch, History, and Poet's page,
And Prophecy, Minor and Major.

So bright is the red of the Gospel cord
As it stretches from Matthew to John.
So crimson the line that has tied my heart
To the heart of the Father's Son.

Here, Peter takes hold of the binding strong
And he fishes for souls of men;
There Paul weaves a tent of the crimson stuff
Where he tells the old story again.

But John pulls the cord, to unveil the face
Of the One whose blood was shed
And I fall at His feet, for now I know
Why my Bible is bound in red.

—S. S. Times.

We cannot cram for God's examinations.

"Study to Show Thyself Approved Unto God."

We continue to emphasize the Bible Study Course because the most important and needful study in all the world is the study of the Bible. This Book alone is a reliable guide to the life hereafter, for it alone among all other books is God's Word. He laments in Hosea, "My people are destroyed for lack of knowledge." All religious systems fashioned by men are false and misleading. No matter how noble and grand, and beautiful and appealing they appear to men, they are vain delusions plunging their devotees into eternal perdition.

Jesus Christ can and does come to sinners through a single verse of scripture, and they are saved. But woe to that person if he insists on limiting his knowledge of God and His Word to that one verse. Our Saviour Himself used not one but several passages of scripture in meeting the onslaughts of Satan. Ignorance of the Bible leaves a child of God exposed to terrible dangers spiritually. He who desires to remain in Christ seeks to become better acquainted with Him through His Word. The way of safety cannot be separated from a faithful and obedient use of the Word.

God's lament that His people are destroyed for lack of knowledge applies also materially. There is more secular knowledge today than ever before. But this knowledge has not brought happiness and peace to the peoples of the world, nor has it established high standards of morality and service. Rather the opposite is true. It is only as the Holy Spirit is enabled to work through the Word of God in the hearts of men that they become new creatures, with new hearts, new ideals, and new powers. Only then is there true happiness and peace. Only then is there any urge that impells men to purity of life and unselfishness of service.

It is the privilege of S.L.B.I. to exalt God's Word to its students. It considers this its main purpose. It deems its work truly successful only as this aim is achieved.

—G. O. E.

Benevolence

Every year George Moore wrote these words in his pocketbook. They became engraved on his soul, and to an extent formed his creed.

"What I spent I had;
What I saved I lost;
What I gave I have."

If you are at a loss how to proceed, which way to turn, remember your Father's letter of full and explicit instructions. Go to Him and His Word for direction; following this rule, there is no possibility of mistakes.



Mr. G. LOKEN, teacher
Mrs. G. LOKEN, Preceptress.

I Believe in Christian Education

Bernhard Christensen, Ph.D.

I believe in Christian Education because it endeavors to present and inculcate the whole truth concerning the world and man without omitting the central and basic facts which give to life its deepest meaning and significance.

I believe in Christian Education because it injects into the American intellectual world the iron atoms of faith in values that are absolute and principles that are permanently valid.

I believe in Christian Education because it sends into the world each year a host of young men and women of character and high ideals to be the salt of the earth, each in his particular community and calling.

I believe in Christian Education because it upholds a view of Home and Church and State which helps to build the temple of human society securely upon God and righteousness and a profound regard for the dignity of every human soul.

I believe in Christian Education because it provides an adequate and tested basis for the preservation of the democratic principles which are the very life-blood of America, land of freedom and opportunity, and which have been the chief source of her strength and growth through the nearly two hundred years of her history.

I believe in Christian Education because it affords a favorable setting for questing youth to find in Jesus Christ the Way and the Truth and the Life, and to enter into the transforming experience of offering their all upon the altar of His service.

I believe in Christian Education because presents to impressionable minds the challenge of human suffering and human need, and boldly summons young men and women to take up the cross of service on behalf of their brethren of every people, race, and condition.

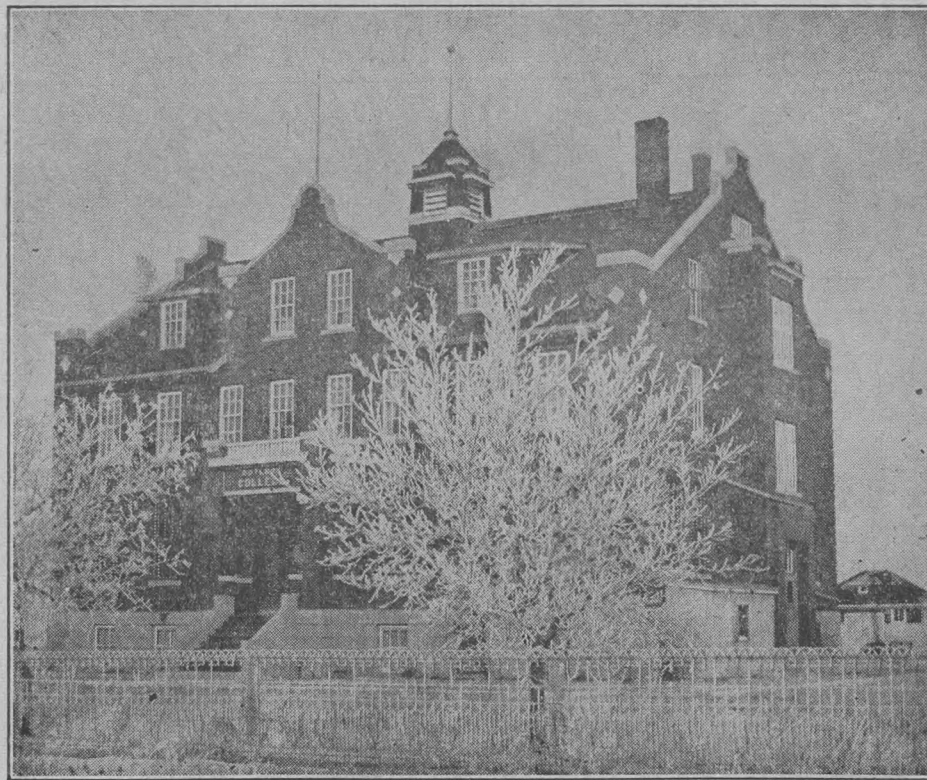
I believe in Christian Education because its institutions have always been the major source of supply in the enlistment and training of the pastors, missionaries, and lay leadership of the Church.

I believe in Christian Education because it gives to the members of the Church an opportunity through regular gifts toward its support to participate in the fascinating adventure of promoting one of the most essential and formative influences of the Christian world.

I believe in Christian Education because it puts first things first: God above gold, truth above convenience, principle above policy, spirit above matter, Eternity above Time.

I believe in Christian Education because the Lord and Master of Men bade His followers go and teach all nations and because He Himself laid down His life as a Teacher of the Truth that makes men free.

Miss T. Sylte, from Kenaston, Saskatchewan is also a teacher at S.L.B.I. for the coming year. We are sorry we could not secure her picture in time for this issue of the Shepherd.



Saskatchewan Lutheran Bible Institute, Outlook, Saskatchewan.

CANADIAN LUTHERAN BIBLE INSTITUTE

*Thy Word have I hid in mine heart,
that I might not sin against Thee.*

Psalms 119:11.

You have often heard the expression, "Nature abhors a vacuum". And how true it is. The moment there is the smallest opening leading to a vacuum it is filled with air, if nothing else. Nature does not like to have anything in a state of "emptiness" but that everything be filled with something depending on its nature and its purpose.

And it is interesting to note that according to the laws of nature one heavier substance will replace a lighter substance. We will take a common example which lies within the realm of the experience of everyone of us. You take a bucket, which is, of course, full of air, and pour water into it and you will find that the water forces out the air and replaces it. You continue to put pebbles into the same pail and you will find that they in turn force out the water and replace it. The weightier substance forces out and replaces a lighter substance.

May we not learn something from this regarding human nature, and more specifically, the human heart? It is also true that the human heart "abhors a vacuum". If it is not full of one thing it invariably will be full of something else. If not full of that which is good, it will be filled with that which is evil. And in the above words from the 119th. Psalm we see what it is that will drive out, and keep out, sin. It is the Word of God.

Because here also we notice that one substance is able to drive out another and replace it. For instance, how often is it not that a human heart may be filled with joy and happiness and along comes a deep sorrow and forces out and replaces the joy. But here is where every true Christian has reason to rejoice and again rejoice in knowing that NOTHING is able to force the Word of God out of the human heart. The Word stands at the top of the list.

What happens when the Word gains entrance to the heart filled with the filth of sin? Sin is forced out wherever the Word is permitted to enter just as air is forced out of bucket referred to above when the water is poured in. And if we according to the admonition in Col. 3:16 would let the "Word of God dwell in us richly" there would not be much room for evil just as a bucket filled to the brim with water has no room for air. It is crowded out by the water. Sin should be crowded out by the Word of God. John 15:3, 7.

And sin should also be kept out by the Word of God stored up in the heart. To illustrate: A temptation to steal comes — immediately this word THOU SHALT NOT STEAL rises up and bars the entrance to the heart. And this bar is never broken from without. It is only when we, as traitors to our own hearts, lift the bar from within that the tempter gains entrance. Likewise a temptation to gossip may come—immediately the words THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOR rises up to meet and overcome the temptation. Fortunate is that child or youth who has much of the Word of God stored up in his heart so that he has a faithful sentinel for any and every temptation that may come ready to meet and overcome them.

Need we point out the great need of storing up much of the Word of God in the heart wherewith we may meet the temptations that come to us? Need we mention that it is a great privilege, indeed, to be among those who help young people and old to store up this Word in their heart? Instructors at Bible schools, teachers at Sunday and Vacation Bible Schools, parents and friends rejoice as you think of the fortress against sin which is raised up in the child's life as you patiently try to teach them the Word of God and have them memorize portions of it. Continue the good work with renewed energy and unabated zeal.

The only true happy men I have ever known, were Christians. —John Randolph.



Faculty and Students of the Canadian Lutheran Bible Institute.

"If thou would'st believe, thou should'st see the glory of God". —John 11, 40.

The above is the motto that is found hanging on the wall in the class room of the Canadian Lutheran Bible Institute at Camrose. I experienced the truth of this verse when in the fall of 1939 I enrolled as a student of the institute.

My home is in southern Alberta. I was a complete stranger at Camrose. Before I enrolled as a student I had no experience with the Lord Jesus Christ, and as a result I felt rather out of place, when upon my arrival at CLBI I stepped right into a prayer meeting. I could not but sense the Christian fellowship among the students as well as their deep and sincere love for the Savior.

My prayer from the very first day was, "Lord reveal Thyself to me." This prayer was answered as I continued my study of God's word. The great truth that Jesus Christ died to save me from my sins was revealed to me, and I was filled with love for my Savior.

My first year at CLBI was one of new experiences and new friendships. Above all I was drawn nearer to my Savior each day. When I returned to my home in the spring, I found that life as a Christian there was not as easy as it had been at CLBI. But Jesus has said, "My grace is sufficient for thee," and I found that He was not only able to save, but also able to keep.

I returned the two following winters to take my second and third year at the Bible School. I found that the studies were a real blessing to me during the entire three years. Some of the courses I took were, direct Bible study, Church History, Hymnology, Sunday School, Luther League work, Mission History, Catechism, Personal

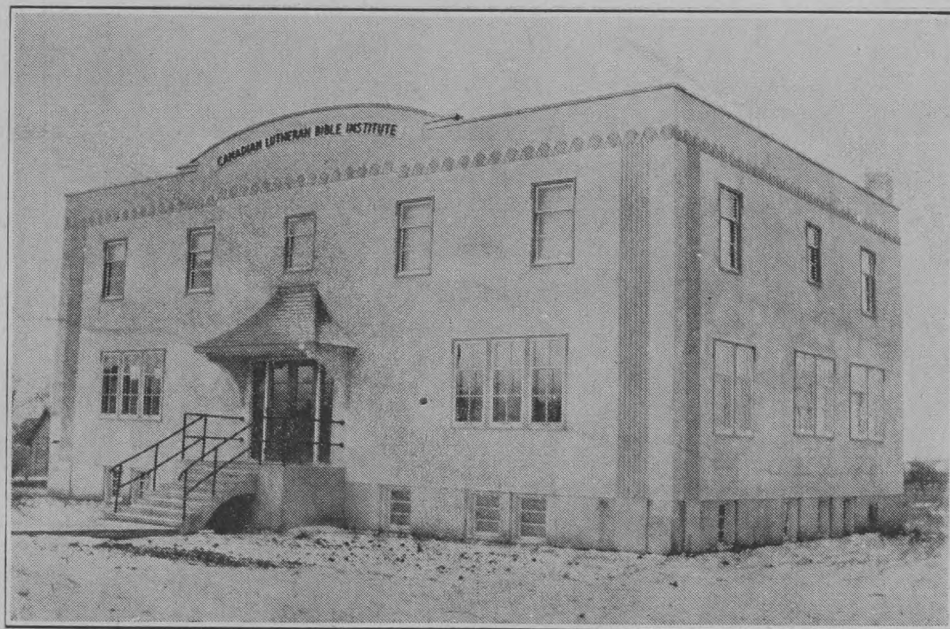
Evangelism, and Prophetic Studies. I did not take all of these subjects in one year, but over the period of three years. These subjects have supplied me with knowledge for Christian work, but best of all I received a foundation for my own spiritual life.

While at school most of my time was spent in study. Twice a week I used to gather with the other students for our prayer hour. This was an hour when all the students gathered with one of the instructors and had a few moments meditation on a portion of Scripture. This was followed by prayers by students. One hour a week was set aside for choir practice, when we would all join in singing praises to our Lord. Twice a month we had our Saturday evening programs, which were put on by the students. They consisted of singing and playing of instruments, recitations, and a speech by one of the students. These programs were usually well attended and proved a real blessing to me.

At the end of the third year I graduated and received my diploma. Graduation Day brought to a close my happy days of study, prayer and fellowship with the students at CLBI. I remember still the day when I bid my classmates farewell. It was rather a sad day, but my soul rejoices that I did not have to bid farewell to my Savior. He came with me, and I have experienced His presence upon the pathway of life. Since I graduated I have been serving my Master as a Sunday School teacher, and this past summer I have been engaged in teaching parochial school. It is my earnest desire to serve my Savior till He calls me home to Glory.

"Thanks be unto God for His unspeakable Gift." (2 Cor. 9, 15).

Renata R. Wenzel..



Canadian Lutheran Bible Institute, Camrose, Alberta.

"Hitherto hath the Lord helped us."
I Sam. 7:12.

Eleven years ago the C.L.B.I. Association was temporarily organized by representatives of the participating Lutheran Synods at a meeting held Sept. 19, 1932. Preliminary arrangements were made at the same meeting to open school Nov. 14th., of the same fall. Thus for eleven years the Lord has helped us so that the work has continued from year to year and now as we stand at the threshold of the 12th. school year which opens Oct. 26th., God willing, it is with a firm faith that the Lord who has helped us hitherto will continue to do so also during this coming year and years.

During the years gone by God has graciously provided instructors, students, and daily bread which also includes a building where the school might be conducted. Among the instructors who meant much to the school in its early years we would especially mention Rev. Paul C. Nyholm, now of Blair, Neb., and Rev. G. M. Trygstad, now at Oak Terrace, Minn.

The School was conducted in the Cottage School for 7 years until the present building was completed to the extent that it could be used. We are especially grateful to God for this building since with the present shortage of houses it would, from a human view point, seem to have been impossible to rent a building which could have been used for our purpose. The rooms in the dormitory have also helped to solve the problem of getting rooms for students. The building is not finished yet since a heating system could not be supplied during the present war emergency. Loans to the amount of \$2,200.00 remain yet unpaid and our goal is to have this cleared up as soon as possible so that we may be at liberty to install a heating system as soon as it can be supplied.

But instructors and equipment are only a means to an end and not the goal itself. To reach our young people with the Word of God so that they may surrender themselves wholeheartedly to the Lord as they come to a better knowledge and a clearer understanding of the Word through daily study of it is our goal. And it is with joy in our hearts that we humbly acknowledge that we often have been privileged to see students attain to just that goal through a simple study of the Word. The influence of the students who have gone forth from the school is, no doubt, greater than we generally recognize when we consider that they now touch almost every phase of human life in the home, the office, the shop, the army. It is with joy that we hear many reports of how they let their lights shine wherever they may be. Yes, even from some in the army from across the ocean come the glad tidings that they are letting their lights shine and that people see and recognize it to the glory of God.

Then we have the many who are devoting the summer vacation months to teaching Vacation Bible School. We are glad to note that this work is gaining recognition in our congregations; but still, we fear, that we are tempted to minimize the importance of this work. To spend two or four weeks in the atmosphere found at a V. B. School can not help but leave an impression which will remain and influence the child throughout life.

And now that we are drawing close to the opening of this school year we need to come before God in humble prayer as we at the same time do what may lie in our power to make it a profitable and blessed year. Calls have been issued to Pastors Vinge, Ryley, and Rude, Armana, to assist the dean for the fall term and to Pastors Christensen, Standard, and Peterson, Killam, to assist during the winter term. Our prayer is that they may be able to accept.

And we need to pray for students—and let us not forget to also do what we can to enable them to come. You may be able to release someone from farm or home, help pay cost, or encourage in some other way. The cost is kept as low as possible under existing conditions: Registration \$5.00, for year, board \$3.00 per week, room at dormitory \$1.25 per week. We will be glad to give you additional information if you write us.

Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Jeg er den gode Hyrde.

Joh. 10:11

Den gode Hyrde setter sit

liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba,

Først Nr. i October, 1943

16. søndag efter trefoldighet.

JESUS OG DE SØRGENDE

Luk. 7, 11—17.

Av sogneprest Chr. Bruun, Bodø.

Da blev en død baaret ut. — Kort og knapt fortelles det. — Men hvor meget rummer det ikke av dyp sorg og stort savn. Og bare den kan tale med om det som har hatt en slik sorg over at en død blev baaret ut. “Jeg har ikke hatt døden saa nær inn paa mig før,” sa en ung mann. Han hadde nettop mistet sin hustru. Hun var tatt bort fra ham og deres eneste barn. Før hadde han ikke forstaatt saa meget av dette med døden og sorgen. Nu forstod han det. Han hadde selv oplevd det.

Det er sikkert mange som leser dette, som vet hvad teksten handler om idag, naar det fortelles at en død blev baaret ut. Og de forstaar ogsaa det dypt gripende i denne fortellingen naar det videre fortelles at han var sin mors eneste sønn og hun var enke. Og hvor trøstesløst det er naar døden kommer og med den sorgen, som kommer veltende inn over en. Og der er ingen utvei ut av den. Og det hele saa fortvilet, fordi det kanskje kom saa plutselig, saa aldeles uventet. —

Da er det godt aa faa trøst og deltagelse fra mennesker. Og godt er det aa se hvor mennesker viser hjertelag og medfølelse. Men kan det gi virkelig trøst?

Og da Herren saa henne, staar det videre i vaart evangelium. Hvor vidunderlig Jesu blikk maa ha vært. — Hvor sterkt og klart og paa samme gang mildt. Og hvor dette blikk finner alle. Og mest dem som er i nød. Og dette blikk fant enken, den sørgende mor som gikk bøiet og graatende ved siden av baaren. O han ynkedes inderlig over henne. Og han sa til henne: Graat ikke. —

Og da Herren saa dig. — Har du samme sorg? Graater du dine bitre taarer over at dødens ubarmhjertige haand har rørt ved ditt hjem? — Da saa Herren dig. Han har sitt blikk festet paa dig, full av medynk og kjærlighet. Hører du ikke han sier: Graat ikke! —

Ja, men han gir mig jo ike min døde igjen! sier du. — Nei, og selv om han gjorde det — engang siden matte allikevel noen staa sørgende ved samme baare. Men han gir dig den hjelp og den trøst som intet menneske kan gi. Det som bare Han kan gi den som tror paa ham, trøst i sorgen og haap om evig liv. Kraft til aa leve med glede og fred og haap tiltross for sorgen.

En prøvet kvinne sa engang: Jeg har vært meget nedbøiet og fortvilet, for jeg har hatt meget sorg. Jeg har ikke visst hvordan jeg skulde kunne bære det alt sammen. Men jeg har oplevd noget vidunderlig, da jeg fikk gi mitt liv til Gud. Da blev alt forandret for mig. Han tok ikke sorgene bort fra mig. Men han tok brodden bort. Og jeg har fred. —

— Hvad var det som var hendt henne? Hun hadde møtt Jesu blikk. Hun hadde i det møtt en kjærlighet som forstod. Og en kjærlighet som kunde bære henne selv og hennes sorg. —

Har du møtt Jesu blikk, da har du møtt den guddommelige kjærlighet, som forstaar dig i din sorg og som kan hjelpe dig.

Men han kan ikke hjelpe dig for alvor, før du gir dig helt over til ham. Og du kan ikke gi dig helt over til ham før du overgir ham din synd. — Aa, hvor meget synden har ødelagt for oss alle. Hvor mange bebreidelser vi gjør oss ofte, ikke minst naar døden kommer og tar noen av vaare kjære fra oss. Hvor klart ser vi ikke da ofte hvad vi har feilet og hvad vi har forbrutt. Men den største synd er den at vi staar ham imot som ser paa oss med sitt blikk fullt av kjærlighet og medynk og omsorg.

Derfor, gi Herren Jesus ditt liv, hvad du har og hvor du er, din sorg, din synd. Da rinner en ny dag op over dig. Sorgen mister sin brodd, og døden sin fortvilelse. Du oplever freden med Gud som overgaar

Et Interessant Brev.

Blandt efterlatte papirer paa “Haave Farmen” ner Weldon, Saskatchewan fandtes dette brev skrevet av Lornths Haave i 1908. Da dette brev berer preget av den tids idealer kan det vere av interesse i videre kredse. Missionær Stokke besøkte Haaves og fortalte om det gode farmland i Saskatchewan. I 1913 flyttet de til Weldon, Saskatchewan.

—(Indsendt av Josef).

Husum, 8de Nov. 1908.

Kjære Mr. og Mrs. Stokke.

Fred i Kristi Blod. Amen.

Ja nu er vi ikke længere i vort kjære hjem i Portland hvor vi fik modtage saa meget af Herrens miskundhed. Vi bor nu oppe i Cascade fjeldene i nærheden af Mt. Adams 1800 fod over havet ude i vilde skoven. Det er udmerket friskt klimaat og saa godt kildevand heroppe. Jeg tenker det vilde være omtrent 20 mil ret over fjeldet ifra Home Valley. Det har veret et underligt aar for os siden jeg sidst skrev til dig. Som du vel har hørt af andres brev saa blev jeg den 21de okt. sidste aar slemt forbrændt paa armene og hovedet. Jeg arbejdede paa Gasværket og var nedi en 18 fod dyb kjælder og arbejdede med en pumpe kl. ¼ før 3 paa eftermiddag sprang et 5 tommer stort damprør og vi 4 mænd som var dernede blev i et øjeblik omringet af damp og vi kunde ikke se stigen. Jeg famlet rundt for at finde stigen og fandt den ikke og det begyndte at blive saa hedt at jeg ikke kunde puste. Opgav da all haab om at komme ud levende, anbefalende mig selv og min familie i min Himmelske Faders haand. Medens jeg saaledes stod og saa døden imøde holdt jeg fremdeles paa famlet rundt mig, fik da følge stigen med venstre haand og op klatret jeg og kom ud, var da forbrændt paa hovedet ned til skuldrene og paa armene op til albuerne. Ja skindet ind i hænderne var ved klatringen op stigen løsnet af saa det hang en 4 tommer ifra finger-spidserne nedover. I en saadan stilling lod Gud mig igjen faa se dagens lys og det under grufulde smerter. Vi var 3 som kom ud af os selv og den 4de maatte folkene gaa ned og bære ud og eftersom han havde indaandet den varme damp saa var hans lunger saa forbrændt at had døde efter 2 dages svære lidelser. Kl. var 5½ om aftenen før jeg var forbundet og bragt til sengs paa hospitalet og ved 6 tiden da Mamma og børnene just ventet mig hjem ifra arbejdet var det en kone som ringet op Mamma i telefonen og fortalte hende om ulykken hvilket bragte børnene i forskrækkelse saa hun selv maatte holde sig frimodig. Hun kom da til hospitalet ved 7 tiden hvor jeg havde ventet at se hende for lunge siden da jeg bad formanden paa gasværket om at ringe op Pastor Nervig for at faa ham til at gaa og fortelle min hustru men formanden undlod at efterkomme mit ønske. Gud sendte 2 kvinder til at vere med børnene saa Mamma kom og saa til mig hver dag paa hospitalet.

Efter at have ligget paa hospitalet lidt over 2 uger saa sagde dokteren en dag at neste gang han skulde forbinde mig — om 2 dage — saa fik han se om han skulde pøde skind paa mine hender eller ikke. Om aftenen efterat Mamma havde givet mig mad (jeg var jo aldeles hjælpeløs til den mindste ting) saa bad jeg Gud at han maatte lade det gro hud paa mine hender uden dokterens podning, og Mamma sad og tenkte med sig selv medens hun gav mig mad: ikveld naar jeg kommer hjem vil jeg samle børnene rundt mig og vi vil i felleskab bede Gud om at han vil lade det gro skind paa mine hender. Ja Gud hørte vores bønner saa at dokteren endog blev overasket naar han fik se mig neste dag thi der var allerede kommet smaa flekker hist

all forstand. Og du faar visshet om at døden er ikke det siste ord. Nei, Gud skje lov! Jesus Kristus er det siste ord. For han er livet. Amen!

og her hvor det begyndte at danne sig skind. Gud er nok ogsaa idag megig til at gjøre store ting saa verden maa forbauses over hans gjerninger men omvende sig og tro paa en saa stor og almegtig skaber som vi har, nei det er den for stor til. Mit ansigt og hoved blev uden videre merker, men mine hender er og blir nok forkrøblet for levetiden thi jeg forstaar nu at doktoren her mishandlet mig i sin behandling. Naturligvis doktoren vilde ikke tilstaa det saa at Gaskompagniet fik nok skylden for min skade. Jeg fik min fulde dagløn hele tiden til 1ste marte sidste vaar samt frit hospital og fri doktor. 9 dage før min ulykke saa tog vi vor homestead og i førstningen af April maatte vi begynde at leve paa den. I februar begyndte jeg at tale med kompagniet om skadeserstatning og dem bød mig 200 dollars. Efter flere venners raad forlangte jeg 3000 dollars. Det saa ikke saa ligetil for fremtiden med forkrøblede hender og en stor familie, kompagniet forhøiet sin sum til 1500 doll. for den tenkte nok at jeg var ligesom folk i almindelighet er i saadanne tilfælder forlenger dobbelt af hvad de tenker at kunne faa. Baade jeg og Mamma var saa meget imod at anlegge sag men vi blev da nødt dertil. Efter at sagen havde veret fore i retten i 2 dage blev vi forligte med at kompagniet betalte 3100 doll. men saa kostet sagfører og vidner mig 600 doll. saa det blev 2500 doll. for os. Dette satte os istand til at betale gjelden paa vort hjem i Portland og at komme os herop i nogenlunde god orden. Nu faar vi leie ud vort hjem i Portland og faar en maanedlig indtegt af \$21.40. Da vi har ko saa hjælper dette os saa jeg faar arbeide paa pladsen istedetfor at gaa ud og arbeide for livsophold. Det er omtrent 25 aar siden de første settler kom ind her. Vi er 6 norske familier heroppe men det er for tiden ikke nogen anledning at komme sammen til opbyggelse for vi bor ifra 3 til 6 mil ifra disse og vi har endnu ingen hest, dertil er 2 af disse familier adventister, en 3die tilhører et samfund som kaldes “Church of God”. Vore nærmeste naboer er tyskere og har navn af Lutheranere men baade deres kristendom og lutherdom er vist ikke andet end bare af navn. Vor bøn og vort haab til Gud er at han vil stille det for os saa vi kan komme sammen om Guds Ord. Omtrent 4 mil herifra er der en Amerikansk Prestbyterianer kirke hvor jeg har veret et par gange men en engelsk prediken kan jeg ikke faa saa meget udaf da jeg ikke godt kan følge med i det sprog. Dertil synes jeg børnene faar sa lidt udbytte af søndagsskolen da dem bare har disse quarterly lessons. Ja nu kjere Stokkes vil jeg fortælle hvad vi har tenkt at gjøre om det saa er Guds vilje. Bygden heroppe er vel bekjendt som et sommeropholdsted og vil ogsaa komme til at blive mere bekjendt derfor naar der antagelig om et aar eller to vil blive bygget jerbane eller “electric road” herop.

Vor tanke er at kunne faa indbyde vor samfunds missionerer naar dem er hjemme og har ferie at komme og opholde sig heroppe i denne friske fjeldluft og hvile ud lidt efter haardt arbejde baade for aand og legeme. Etersom vi forstaar saa faar I vel eders ferie til sommeren, og vort haab er at om I lander paa Pacific kysten I vil se op til os og stoppe nogle dage om ikke mere for I vilde vil haste at komme til eders kjere i Norge og Tyskland. Tak skal I have for fotografiet af Kirken og Stationshuset som vi modtog sidste vinter. Det gleder os at I kan faa istand lidt bedre huse end de gamle kineser huse saa I kan have det lidt hyggeligere.

Vi gleder os med Eder naar vi ser at hjerterne og hjemmene aabnes for Kristi evangelium og at det er mend og kvinder som vil gaa ud i Herrens tjeneste. Ja missionsmødet i Blue Earth var ogsaa oplivende tenk \$3400 paa en dag for missionen. Naar jeg leser om gaver som indkommer til Herrens sag saa synes jeg det er ingen ting som han faar tilbage af alt det gode han giver mig, O maatte Herren holde sin beskyttelse over mit hjerte saa det ikke mister gleden i at give til Herrens gjerning.

I vaar havde vi den glede at vere sammen med Mrs. L. Kristensen paa 5 møder i Portland og eftersom vi forstod det saa skulde hun og hendes mand reise til Kina ihøst i vort samfunds tjeneste, men ser nu at de lever i Minneapolis, hvad som er aarsagen dertil har jeg intet hørt. Vi lever alle vel heroppe og trives godt. Om søndagene har vi Gudstjeneste og søndagsskole for os selv i vort hjem og vi faar erfare Guds velsignelse i vore hjerter. Ja Herren er god imod os som ikke er andet verd end at blive stødt ifra hans aasyn. Det ser lidt underligt ud for os saaledes at blive sat udenfor broder og søster flokken men Herren har vel sin mening med det for vi synes at vere fuldt forvisset at det er Herren som har laget det saa at vi kom hid. Børnene vokser og ser frodige ud, ja Ole er nu en stor gut paa 8 aar. Mamma er lidt daarlig til helbredet og det blev iser for meget for hende at gjøre sidste vinter naar jeg var syg or saa naar hun ser arbeidet for sig saa gaar hun gjerne ivei som om hun havde kjempe krefter. Herren er dog god saa vi faar vere isammen hele flokken og glede hverandre. Stakkels Bøen som saaledes blir saa alene, det er nu over 2 aar siden han var hos os og da skulde han tilbage til Kina før nytår og endnu er han vist her i landet. Det sidste vi hørte om ham var sidste vaar at han havde besøgt Lundebergs men enda havde han ikke faat fat paa nogen som vilde vere med ham til Kina.

Ja nu faar jeg slutte for denne gang med et felles ønske ifra os alle om I maa faa en gledelig Jul og et godt Nytaar. Herren velsigne Eder med styrke til sin gjerning i Runing. Ver da hermed hjertelig hilset ifra os alle. Eders i Jesu blod rensede søskende

Marianna og Lornths med 6 børn.

Martha, Einar, Ole Louise, Carl, og Alfild.

Da vi har springvand med varmt og koldt vand inde i vor 16 x 16 og vi enda har vand tilovers saa skulde jeg have ønsket jeg kunde have rekket Eder med en ½ toms pibe af vort vand og sat ind en krane inde i kjøkkenet til Mrs. Stokke. Vor adresse er Husum, Wash., U.S.A.

DER HVOR DET STILNER AV

Av pastor Karl Strømme

Engang stilner stormen av, —
der er havn der inne bak stormfullt hav,
Gud byder stormen: “Ti! vær still!”
Han ordnet det slik, — det er slik han det vil.

Syndflodsseilassen for Noah var haard, —
det var stormfullt hav det hele aar.
Gud styrte arken til Ararats tinde,
syndflodsseilassen blev da kun et minne.

Livsseilassen er og ofte strid, —
stormen øker fra tid til tid.
Men jeg naar vel snart mitt Ararat med;
der stilner det av til evig fred.

Gud, styr min skute med ror og ratt,
helt til jeg lander paa Ararat.
Naar seilet jeg firer ned til dekk
da staar du der og lyser din fred.

Gjennem vinduet duen da flyver ut
og finner sitt oljeblad hos Gud.
Gud, ogsaa mig la mitt oljeblad finne
naar alt stilner av paa Ararats tinde!

Guds verk

En ung pike kom bort til mig en dag og fortalte at hun hadde saa liten tro at hun ikke kunde bli frelst.

“Hvor megt tro tror De det maa til da?” spurte jeg.

“Det er det jeg ikke vet”, svarte hun.

“Nu skal jeg betro Dem en hemmelighet”, svarte jeg. “Det er ikke Deres store tro som skal frelse Dem, men Deres lille tro paa en stor Frelser.”

Jeg er mer enn takknemlig for at frelsen kommer fra Gud selv, for hvis det kom an paa min store tro vilde jeg sandelig blit tung om hjertet.

—Lindsay Glegg.

Rev. and Mrs. A. K. Haugen honored

Sunday August 29th was a day of surprise for Rev. and Mrs. Haugen and family of the Toruay Parish.

At two o'clock the people gathered at Trinity Lutheran Church, Torquay, Sask., for what was to be a parish Luther League Rally. The President of the local league, Miss Gertrude Vinge opened the meeting. Members from Trinity, Salem Bethel, Lac Qui Parle and Hamar congregations were welcomed by the president. Mrs. Art Sheldstad opened with devotion. This was followed by a musical number after which Rev. Haugen spoke. His text was John 6: 65-71. He stressed the necessity of following Jessus.

Mr. A. G. Pederson, President of Moose Jaw Circuit Luther League declared to the surprise of the Haugens that the real purpose of the gathering was to show appreciation to them for their work in the parish. He also mentioned that since August 27th. was Mrs. Haugen's birthday and also their eleventh wedding anniversary, they had chosen this Sunday for honoring them.

The local Luther League president read a letter of greeting from Rev. C. K. Solberg of Minneapolis. Mr. Olaf Fonstad spoke on behalf of Salem congregation, Mr. Harold Pederson for Lac Qui Parle, Mr. A. G. Pederson for Trinity Congregation. Mr. A. G. Pederson then presented Pastor and Mrs. Haugen and family a purse of money. Little Miss Maxine Tenold presented Mrs. Haugen with a bouquet of gladioli. The representatives of the congregations expressed deep appreciation for the faithful work that had been done, and expressed the hope that the Haugen would remain in their midst for many years to come. Pastor and Mrs. Haugen responded with words of appreciation and gratitude. Lunch was served after this happy expression of fellowship.

Mrs. O. M.

The Kneeling Camel

The camel at the close of day,
Kneels down upon the sandy plain
To have his burden lifted off
And rest again.

My soul, thou too, shouldst to thy knees
When daylight dawneth to a close
And let thy Master lift thy load.—
And grant repose.

Else, how canst thou tomorrow meet
With all tomorrows work to do?
If thou thy burden all the night
Dost carry through?

The camel kneels at break of day
To have his guide replace his load;
Then rises up anew to take
The desert road.

So thou shouldst kneel at morning
That God may give thee daily care.
Assured that He no load too great
Will make thee bear.

—Eleanor Schultz.

Captive Cucumbers

"When I was a little boy," remarked an old gentleman, "somebody gave me a cucumber in a bottle. The neck of the bottle was small and the cucumber so large that it wasn't possible for it to pass through, and I wondered how it got there. But out in the garden one day I came upon a bottle slipped over a little green fellow that was still on the vines, and then I understood. The cucumber had grown in the bottle. I often see men with habits that I wonder any strong, sensible man could form and could allow; and then I think that likely they grew into them when they were young; and although they condemn themselves for them when older, they cannot slip out of them then; they are like the cucumber. Look out for such bottles, boys." —Youth's World.

—Be Wise — Don't Alcoholize—

"Drink is a source of all evil and ruin of half of the working men of the country."—George Washington.

Religion is the best armor in the world, but the worst cloak. —John Newton.

Measure not men by Sundays, without regarding what they do all the week after. —Fuller.

WOMEN'S MISSIONARY FEDERATION

Editor Mrs. Josef B. Haave, — Rose Valley, Saskatchewan.

"Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?" Rom. 2:4.

We hear quite a little talk about the need of repentance when trouble besets us or when we believe that we are being punished by God. Even then many people harden their hearts against God and ignore the reminders that He sends them. When everything goes well with us we are likely to be puffed up, either boasting of our own ability or thinking that the Lord owes us something. — We of the church have certainly enjoyed many blessings from God. How have we responded to the goodness, forbearance and long-suffering of God? Have we realized that every blessing which we enjoy is a call to us from God — not to make us think that we are more deserving than others, but a call to repentance?

The goodness of God will reveal to us our unworthiness. If we sense something of the awe and majesty and holiness of God, we come to realize our own insignificance.

God's call to us today is that His goodness toward us is a call to repentance. That holds good when we think about our blessings as a nation and when we think of our blessings as individuals.

The only adequate answer to the call of God through His goodness and forbearance is a deep repentance, a life of faith, a humble thanksgiving, a noble resolve to respond to God's attempt at making us better, self-sacrificing service. God resists the proud, but He gives grace to the humble. We are to walk humbly with our God. His goodness will help us to do that when we receive it in the right way.

The goodness of God calls us to repentance. True repentance will find its expression in loving service of our Lord through His church. With the Psalmist of old we will say: "I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people".

God's goodness towards us is continuous. Our response to Him must not be sporadic and giggardly; it must be frequent and generous.

There is so much of God's goodness in our midst; there ought to be a great deal of repentance, much of thanksgiving, a willing participation in the work of the church for the glorification of His name.

(My Father's Business)

How Can I Best Serve My Ladies' Aid?

When trying to answer for myself the question of "How Can I Best Serve My Local Ladies' Aid?" the first thought that came to me was, "By loyal, conscientious support in a Christian manner." But that does not "analyze" fully enough, perhaps, so let us consider just what I mean by "support in a Christian manner."

The life of a Christian is first of all a life of prayer and waiting upon the Lord—a life of faith which humbles us and yet at the same time gives us courage and ambition to carry on in the vineyards of our Master. Our prayer life is very important. Remember, "of ourselves we can do nothing." If we love our Savior, we will also love our fellow man. Was it not because of that love, that you first received the inspiration and desire to work, or to become a member of the Ladies' Aid? At least, so I think it should be if our labors are to be blessed.

From time to time God places before us open doors of special opportunity. For instance, we have the departments of our W.M.F. which we have been asked to stress at various times throughout the year. Do we accept these opportunities of sharing and giving with thankful hearts, or do we think and perhaps say, "Oh—that again! There's always something"? Do we the tiny tasks asked by our Ladies' Aid officers, are we willing to be local chairmen for these departments, will we take the time to sew and gather for the poor, and to cheer the lonely and the desolate, do we visit the sick with words of cheer—or are these tasks too menial for us? Remember the words of our Lord in Colossians 3:23, "And WHATSOEVER ye do, do it heartily

as to the Lord and not unto men."

Do we speak joyfully and heartily of our Ladies' Aid—its projects, its members, its officers? Or do we tear it down with unkind criticisms, troublemaking or fault finding AFTER the meetings, instead of with charity and kindness in our hearts discussing our problems and projects with sisterly love and understanding? Again it is love, Christian love. Perhaps you think that has nothing to do with serving my local Ladies' Aid, but I can only say, "It is the very foundation."

Build your Ladies' Aid on love for your Savior and love for your neighbors, and there will no longer be "duties" but "privileges" in our Ladies' Aids. With songs in our souls, our hearts and our minds and our hands will SEARCH for that which the Lord would have us do.

For the door is swinging open and shut, not only for leaders, remember! What good can a leader be without someone to lead? You—every one of you—is needed! If we could be aroused to function as true missionaries, not by becoming members in the home or foreign mission group, but by serving in the "HOME DIVISION" — all that vast field connected with our own homes, our Sunday Schools, our Ladies' Aids, etc., we would not ever hear the question, "What can I do?"

Do we ever pray, "Come into my heart first, dear Lord, then make me a vessel, use me as a channel, or as an instrument, for the furthering of God's kingdom, if it is Thy will"? Do we ever pray with the psalmist, "Create in me a clean heart, O God, and renew the RIGHT SPIRIT within me"?

How can I best serve my Ladies' Aid? I quote from the News Bulletin, "No one is moving so rapidly in the Lord's work as he who is keeping up with his praying, his living, and his giving." We have mentioned prayer as the most essential part of our Ladies' Aid life. Now how about our living? Are we good examples, or do we give younger or less interested members a chance to say, "Well, she will not do so and so, so why should I?" I am reminded here of something I heard Mrs. Raymond Sayre say in a recent talk: "You can divide women into four classes—the dreamers, the excusers, the sitters, and the doers."

The DREAMERS—those who sit and wish; for instance, "I wish our Ladies' Aid were bigger"; "I wish they would support all the projects"; etc.: and yet they DO nothing about it.

The second class is the EXCUSERS—those who are always looking for somebody else to do things for them, just excusing themselves. In a helpless sort of way with the excuse, perhaps, "I have only an eight grade education; I can't do anything; will not you do it for me?" Or, "I have too many tasks: there are the baby chicks, the garden, the housecleaning, or the family. I can't do anything, but will not you?" To be sure, some excuses are legitimate at some times, but let us not get the habit of excuse finding.

The third class is the SITTERS—those who are contented to just sit and doze in the sun, ambitionless: what do I care, just don't bother me, just let me sit, or sleep, or eat; I have no cares or worries, so why bother me?"

The fourth class is the DOERS—those wide-awake to things going on about them, thinkers and studiers and prayers, burning with a zeal for clean thinking, clean living. If there were more of them in the world, would conditions be as they are? Would nations have fallen into the darkness of dictatorships?

Are we going to be dreamers, or excusers, or sitters, and let hate and greed and all of the other vices absorb us, or will we be classed with the doers who go daily to the throne of God asking for wisdom and understanding and courage to stand for that which we know is right? Are we interested enough in the Ladies' Aid so that we will let its Christian standards govern our living? Remember, we are an auxiliary, a woman's unit, of the Lutheran Church — the church of the living Word. Our deep concern is for our own souls and for the souls of others. We are laborers in the Master's vineyard, if we do not refuse to obey His command.

What of our giving? Reports show that most of our giving has been increased, that is in the departmental work. No doubt every Ladies' Aid in the circuit helps home expenses, repairs, etc. That is all fine and as it should be, but let us not forget our first obligation, missions.

Then, HOW do we give? Grudgingly, or because we want credit, or because we are trying to break a record, or do we give because of an urge and an overflowing love to do and give, remembering that what we have is not really ours but God's. We are stewards, we are laborers. There is much to be done. We read in one of the verses of Scripture, "Why stand ye here all the day idle?" Are we too good to work for the Lord? Are the tasks too menial? Are we lazy? Let us work while it is yet day, for the night cometh when no man can work.

How can I best serve my Ladies' Aid? By humble submission to the will of God who will lead me to and through the open doors of opportunity, if I will but let Him. (Lutheran Herald)

The L.D.R. of the Moose Jaw Circuit met in convention at Torquay, July 10th, 1943, having one session of the Y.P.L.L. Convention. President Edith Vinge presided. The meeting opened by singing, "O God of Mercy, God of Might". Devotional exercises by Helen Halvorson, Ephesians 6:10-20. Duet — The Shepherd of Love — by Hazel Halvorson and Gladys Jochen. Hymn, "Ye Lands to the Lord make a Jubilant Noise". Reading of the L.D.R. Covenant by Helen Knutson. Miss Ada Nelson gave a report of the L.D.R. District Convention held at Saskatoon. Duet, "Jesus Understands", by Emma and Alfred Wee. A Ladies' Quartet from Lac Qui Parle sang "No One Ever Cared for Me Like Jesus".

Our guest speaker, Missionary Palmer Anderson from China, gave us a talk on missions. He gave us incidents of where suffering was turned to blessings for the Chinese people, and stated very few of our workers had left their field of labor before the Japanese occupation. We saw the great need of missionary work. The choir then rendered a number, "Jesus Christ is passing by." The L.D.R. offering amounted to \$21.53. Hymn, "Now Thank We all our God", and the Benediction by Rev. S. A. Berge.

The L.D.R. delegates remained for a short business session after the program, with the result that the following are the new officers for 1943-45.

President—Edith Vinge, Torquay, Sask. Vice-Pres.—Mrs. Sigmund Bue, Macoun, Sask. Sec.-Treas.—Ada R. Nelson, Macoun, Sask. Historian—Gertrude Vinge, Torquay, Sask.

A motion was made and carried to divide the convention offering as follows; one-quarter to Lutheran World Missions, one quarter to the general L.D.R. fund and half to the District L.D.R.

Once more we sensed God's blessing upon our L.D.R. Convention.

—Ada R. Nelson.

For Thy Church that evermore
Lifts her holy hands above,
Off'ring upon ev'ry shore
Her pure sacrifice of love;
Lord of all, to Thee we raise
This our grateful psalm of praise.
Hymn 245 New Concordia.

Many would like religion as a sort of lightning rod to their houses to ward off, by and by, the bolts of divine wrath.

—H. W. Beecher.

I do not fear infidel lectures half so much as the cold and dead formalism in the professing church. —Moody.

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